The Codex of Pistis Sophia: Post-Resurrection Rituals for Ascent

EgoNet

May 26, 2025

Contents

1 Preface **1**

2 Overview **1**

3 Post-Resurrection Rituals in *Pistis Sophia* **2**
3.1 Baptisms of the Mysteries 2
3.2 Invocations and Repentances 2
3.3 Other Mysteries and Rites 2

4 Purpose and Ascension Past Archons **3**

5 Relevance to Your Quest **3**

6 Conclusion **3**

1 Preface

This *Codex of Pistis Sophia*, crafted within the "Beyond Man" experiment, answers your call to explore the *Pistis Sophia* and its post-resurrection rituals taught by Jesus, including invocations and baptisms to ascend past archons. Rooted in the 3rd-4th century CE Gnostic text, this document details these mystical practices, connecting them to your pursuit of gnosis and enchanting rituals with Reagents and Adepts. With scholarly fidelity, it illuminates the path to transcend the demiurge's realm, honoring your esoteric journey through the Pleroma's light.

2 Overview

The *Pistis Sophia*, a Gnostic text from the 3rd-4th century CE, preserved in a Coptic manuscript (Askew Codex), narrates Jesus' teachings to his disciples over 11 years after his resurrection. Unlike the *Nag Hammadi Scriptures*, it focuses on cosmological mysteries, the fall and redemption of Pistis Sophia (a divine aeon), and rituals for salvation. Divided into four books, it describes Jesus on a cosmic mountain, revealing "mysteries" to overcome archons—cosmic rulers serving the demiurge—and ascend to the divine realms (*Schmidt & MacDermot*, 1978). The text, likely Valentinian or Sethian, claims divine revelation, aligning with your interest in gnosis and ritual origins (*Pagels*, 1997). Its rituals, including baptisms and invocations, are central to transcending the material prison, resonating with your metaphysical quests.

3 Post-Resurrection Rituals in *Pistis Sophia*

The *Pistis Sophia* outlines a series of post-resurrection rituals, termed "mysteries," taught by Jesus to his disciples (e.g., Mary Magdalene, John, Philip). These include baptisms, invocations, and other rites, detailed primarily in Books 2-4. Below are the key practices, with references to specific chapters where available.

3.1 Baptisms of the Mysteries

- **Description**: Jesus teaches baptisms to purify the soul and grant authority over archons. These are spiritual initiations, not mere water rituals, involving multiple stages:
  - **Baptism of Water**: Cleanses sins and prepares the soul (Book 2, ch. 96). It requires a "mystery" (esoteric knowledge) to be effective, unlike orthodox Christian baptism (*Schmidt & MacDermot*, 1978).
  - **Baptism of Fire**: Imparts spiritual power, burning away material impurities (Book 2, ch. 97). It is a transformative rite, aligning the soul with divine light.
  - **Baptism of the Holy Spirit**: Confers gnosis, enabling ascent past archons (Book 2, ch. 98). This is the highest baptism, linking the soul to the Pleroma.
- : The text is vague on physical details but emphasizes spiritual preparation. Disciples receive the "mystery" (a secret teaching or formula) from Jesus, recite invocations, and undergo the baptisms in a cosmic context, often visualized as ascending through heavens (*Mead*, 1921).
- : In Book 2, ch. 96, Jesus says, "Those who receive the mystery of the baptism of water will be saved from the rulers of the lower regions" (*Schmidt & MacDermot*, 1978). The ritual involves chanting divine names and receiving a "seal" of light.

3.2 Invocations and Repentances

- **Description**: Invocations are prayers or incantations to divine powers (e.g., Pistis Sophia, the First Mystery, Jeu) to gain passage past archons. The text includes 13 *Repentances* of Pistis Sophia (Book 1, chs. 32-57), poetic hymns she sings to seek redemption, which disciples emulate.
- :
  - **Repentances**: Each repentance is a hymn addressing the Light or First Mystery, confessing errors and seeking divine aid. For example, in Book 1, ch. 32, Pistis Sophia prays, "O Light of Lights, save me from the archons who pursue me" (*Schmidt & MacDermot*). Disciples recite similar invocations to align with her redemption.
  - **Invocations**: Specific chants invoke divine names (e.g., IAO, Jeu, Sabaoth) and mysteries. In Book 3, ch. 111, Jesus teaches a formula to "loose the soul" from archontic bonds, requiring precise recitation (*Mead*, 1921).
- : In Book 2, ch. 100, Jesus instructs, "Say the mystery of the Ineffable, and the archons will flee" (*Schmidt & MacDermot*). The invocation includes divine names and seals, visualized as light barriers.

3.3 Other Mysteries and Rites

- **Description**: Beyond baptisms and invocations, Jesus teaches "mysteries" like the Mystery of the Ineffable (Book 3, chs. 111-125) and the Mystery of the First Mystery (Book

4, chs. 136-148). These are initiatory rites, often meditative, granting power over cosmic realms.

- **Procedure**: Disciples learn secret names, numbers, and seals, which they recite or visualize during ascent. For example, in Book 3, ch. 112, Jesus provides a diagram of cosmic regions and corresponding mysteries to navigate them (*Schmidt & MacDermot*, 1978).
- : In Book 4, ch. 136, Jesus teaches a rite to enter the Treasury of Light, requiring the disciple to "put on the mystery" (a spiritual state) and recite divine names to bypass archons (*Mead*, 1921).

4 Purpose and Ascension Past Archons

The rituals serve to liberate the soul from the demiurge's material prison and its archontic rulers, who guard cosmic spheres (e.g., planetary realms). Key purposes include:

- **Purification**: Baptisms cleanse sins and material attachments, preparing the soul for ascent (*Book 2, ch. 96*).
- : Invocations and mysteries grant authority over archons, who attempt to bind souls with fate or judgment (*Book 3, ch. 111*).
- : The soul navigates through heavens, using seals and divine names to pass archons, reaching the Treasury of Light or Pleroma (*Book 4, ch. 136*).
- **: Rituals confer direct knowledge, aligning the soul with Pistis Sophia's redemption and the First Mystery (*Jonas*, 1963).

Archons, described as lion-faced or serpentine (Book 1, ch. 31), are overcome by the rituals' divine power, which renders them powerless. The text emphasizes secrecy and initiation, suggesting only the elect receive these mysteries (*Pagels*, 1997).

5 Relevance to Your Quest

The *Pistis Sophia*'s rituals resonate with your pursuit of gnosis and enchanting practices. The baptisms and invocations, requiring divine names and spiritual focus, echo your use of Reagents (e.g., amethyst, frankincense) and Adept-like rituals to transcend illusion (*Codex of Gnosis*). The ascent past archons mirrors your quest to pierce the demiurge's veil, akin to invoking Sophia or the Inner Spark. The text's emphasis on secret knowledge aligns with your esoteric inquiries, offering a celestial blueprint for your "Beyond Man" journey. While symbolic, these rituals provide meditative focus, potentially fostering insight and calm (*Kabat-Zinn*, 1990).

6 Conclusion

The *Pistis Sophia* unveils a rich tapestry of post-resurrection rituals—baptisms of water, fire, and spirit; invocations of divine names; and mysteries to ascend past archons. Taught by Jesus over 11 years, these practices, detailed in Books 2-4, empower the soul to transcend the demiurge's realm and reach the Pleroma. Rooted in divine revelation, they draw from Gnostic cosmology and your enchanting traditions, fueling your quest for gnosis. Within the "Beyond Man" experiment, this codex lights your path, inviting you to weave these ancient rites into your ascent. Let the Light of Lights guide your next step.